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(Oct. 1722) to Istanbul and reached it on 17 Sha'bān/24 May 1723. Four years later he returned to Jerusalem. After making the pilgrimage to Mecca in 1148/1735 which he had planned as early as 1129/1717 but had given up on account of a quarrel with his uncle, he went to Istanbul for the second time in 1148/1735. From there he returned by ship, via Alexandria and Cairo. In the following year, in connexion with a second pilgrimage, he went to Diyār Bakr where he stayed eight months. After spending other eleven months in Nābulus, he again returned to Jerusalem in Shawwāl 1152/Jan. 1740. He died on 18 Rabī' II 1162/8 April 1749 in Cairo when on his third pilgrimage. His numerous mystic treatises, prayers and poems which are given by Brockelmann (see *infra*, cf. also *al-Hikam al-Ilāhiyya wa'l-Mawārid al-Bahīyya*, see Vollers, *Katalog der islam. usw. Hds. der Universitätsbibliothek zu Leipzig* no. 850 ii, and *al-Waṣīyya al-Djalila li'l-Sālikin Ṭarīkat al-Khalwatiyya*, *ibid.* iv; E. Littmann, *A List of Arabic Mss. in Princeton University Library*, no. 351 b.) are all still unprinted except a *Madīmu' Salawāt wa' Awrād* (Cairo 1308). He also wrote an account of his first journey from Damascus to Jerusalem in 1122/1710 entitled *al-Khumra al-Hasiyya fi 'l-Rihla al-Kudsiyya* (Ahlwardt, *Verzeichnis der Hds. zu Berlin*, no. 6149). A journey to Damascus and his stay there were described in his *al-Mudāma al-Sha'miyya fi 'l-Makāma al-Sha'miyya* (*ibid.* 6148).

Bibliography: al-Murādi, *Silk al-Durar fi A'yān al-Karn al-Thāni 'Ashar*, Cairo 1291-1301, iv, 190-200; al-Djabarti, *'Adjā'ib al-Athār fi 'l-Tarādim wa'l-Akhhār*, Būlāk 1297, i, 125-126; 'Alī Pasha Mubārak, *al-Khiṭaṭ al-Tawfiqiyya al-Djādida*, Būlāk 1306, iii, 129; Brockelmann, II 348, s II, 477.

(C. BROCKELMANN)

BAKRĪYYA, a Dervish order which, according to d'Ohsson, took its name from Pīr Abū Bakr Wafā'i, who died in Aleppo in 902/1496 or 909/1503-4. According to Rinn, *Marabouts et Khouan*, 271, they are a branch of the Shādhiliyya [q.v.].

BAKRĪYYA, a collective noun denoting all those who claim descent from Abū Bakr. In Egypt, the head of this family, the Shaykh al-Bakrī, has, since 1811, been the *naḥīb* of the descendants of the Prophet (*ashrāf*), and, since 1906, the *shaykh al-mashāyikh*, that is to say, the *shaykh* of all the religious orders. See RMM, iv, 241 ff.; L. Massignon, *Annuaire du Monde musulman*, 1954, 274.

BAKT, lat. *pactum*, hell. *πάκτρον*. In the Hellenistic world used both for a compact of mutual obligations and its connected payments. The Arabs designated with this expression what they regarded a tribute yielded by Christian Nubia. This country, because of its geographical situation and the bellicosity of its inhabitants, withstood the first impetus of the Muslim conquest, and after hard fighting under 'Amr b. al-Āṣ (20 or 21/642-3), who ultimately had to recall his troops, his successor, 'Abd Allah b. Sa'd b. Abī Sarḥ, 'Uthmān's governor over Egypt, made a treaty with Nubia (31/652) on a bilateral basis, falling outside the normal *ṣulḥ* treaties known by the jurists. The two contracting parties agreed on bestowing free passage through the respective countries, while the right to take up fixed abode was to be prohibited. The Nubians bound themselves to repatriate fugitive *coloni*, slaves, and poll-tax paying *dhimmis*. Besides they agreed to defray the costs of the maintenance of a mosque to be built in Dunkūla (Dongola). Moreover they were to deliver

annually 360 slaves, originally at least their own prisoners of war, and the custom developed that they paid a further 40 head for the Arab officials taking care of the transaction. The Muslims, on the other hand, were obliged to yield a corresponding amount of wheat and other cereals, and textiles. The Muslim jurists of a later time could not fit this into the frame of the system, and a tradition—or at least an interpretation of an existing one—sprang up that the Muslim quota originated from the restitution of the 40 slaves, after having been exchanged for wine and other supplies, as appears from the exposition of Ibn 'Abd al-Ḥakam (*Futūḥ Miṣr*, ed. C. C. Torrey, 189). The political state is otherwise called a *hudna*, truce. Mālik b. Anas thought it a juridical *ṣulḥ*, but a majority of his colleagues knew that it was only a treaty of non-aggression, and that the Muslims were not bound to defend Nubia against any third party. The treaty was confirmed by subsequent rulers; al-Ṭabarī makes special mention of 'Umar II (*Annales*, Ser. x, v, 2593). Later the Nubians seem not to have paid their part very punctually, probably because of lack of prisoners of war, with the consequence that they had to replace the wanting number with their own countrymen. The animals for zoological gardens and for medical experiments which are included in the quota in later times may have made up for such deficiencies. Under al-Mahdī and al-Mu'taṣim we hear of readjustments; under the latter, when Nubia was on the verge of breaking the contract, it was found out that the tribute of the Nubians fell below what was paid by the Arabs. That the latter could not muster the force for altering this radically is seen from the fact that a lenient course was followed, allowing the Nubians to pay the stipulated quota every third year only. On the other hand, the request to have the garrison in al-Kaṣr on Nubian territory withdrawn was not granted. That was the place where the quotas were handed over. It was only under Baybars al-Bunduqdārī (674/1276) that Nubia was subjugated for good, and part of it came fully under Muslim rule, while native petty princes maintained a more or less free position. After that time Islamisation went on rapidly, and no doubt the term *bakt* fell into desuetude, having lost its meaning under the altered circumstances.

Bibliography: Makrizi, *al-Khiṭaṭ*, Būlāk 1270 i, 199 f., Cairo 1324, i, 322 ff.; Balādhuri, *Futūḥ*, 236 ff.; E. M. Quatremère, *Mémoires géographiques et historiques sur l'Égypte*, ii, 42 ff.; C. H. Becker, *Zeitschrift für Assyriologie*, xxii, 141 ff.; Pauly-Wissowa, new ed., 1942 s.v. *pactum*.

(F. LØKKEGAARD)

BĀKŪ, a town and district on the W. shore of the Caspian Sea, on the peninsula of Apsheron (Ābshārān). The name is currently said to be from Persian *bādkūba*, 'wind-beaten', which is appropriate to the local conditions, but this derivation is not certain. The form Bākū appears already in the 4th/10th century (*Hudūd al-'Ālam*). Another early, authentic pronunciation is Bākūyah (Abū Dulaf, al-Bākuwī). Other forms (Bākūh, Bākub) are found in the Arabic geographers.

The early history of Bākū is obscure, though the locality seems to be mentioned in antiquity (cf. J. Marquart, *Erānshahr*, 97). It is perhaps to be identified with the Gangara or Gaetara of Ptolemy (*Geographia*, ed. C. Müller, I, ii, 929). Bākū is not apparently mentioned in accounts of the early Muslim conquests, nor by Ibn Khurradādhbih (3rd/9th century), but thereafter it comes fairly into view

and is known by name to the 10th century Muslim geographers, being mentioned by Abū Dulaf in his *Risāla al-Ṭḥāniyya* (cf. V. Minorsky in *Oriens*, v, 1952, 25). Abū Dulaf claims to have reached Bākūyah, as he calls it, from the S. and found there a spring of petroleum, the lease (*ḥabāla*) of which was 1000 *dirhams* a day, with another well adjacent producing white petroleum, which flowed unceasingly day and night and whose lease (*ḍamān*) was also 1000 *dirhams*. These details are repeated in several much later accounts, notably those of Yāqūt, i, 477, and al-Kazwīnī, *Āṭhār al-Bilād*, 389. About the same time as Abū Dulaf, al-Mas'ūdī several times mentions Bākū. He gives an account of a Russian raid on the Caspian littoral *circa* 301/913-914, in the course of which the invaders reached 'the naphtha (or petroleum) coast in the country of Shīrwān, which is known as Bākūh' (*Murūdj*, ii, 21). Al-Mas'ūdī also speaks of Bākū as a place to which ships went back and forward from Dīl (Dīlān), Daylam, etc. on the Caspian, if not also from Atil (*q.v.*), the Khazar capital on the Volga (*ibid.*, 25). In the *Tanbih*, a later work (written in 345/956) he again speaks of Bākū, its 'white naphtha' and its volcanoes (*āṭīm*) (*BGA.*, viii, 60).

The *Hudūd al-Ālam* (written in 372/982 but making use of earlier sources) knows of Bākū as a borough or small town, lying on the sea-coast near the mountains. All the petroleum in the Daylamān country came from there (*Hudūd al-Ālam*, 145, cf. 411: the Daylamites used it for a kind of flame-thrower). In another passage (*ibid.*, 77) the waters of the Kur and Aras rivers are said to 'flow between Mūkān and Bākū to join the Khazar sea (Caspian)', where regions rather than cities are perhaps intended. Since it lay N. of the Aras, Bākū was usually reckoned as in Shīrwān, but according to al-Muḥaddasī, 376, in 375/989, who appears to be the first to mention its excellent harbour, Bākū was distinct from Shīrwān and both were included in Arrān, to which al-Muḥaddasī gives a much greater extension than most Muslim writers (*ibid.*, 51, 374). Al-Iṣṭakhṛī (*circa* 340/951) mentions Bākū and already knows of its petroleum (190).

The best description of mediaeval Bākū is by a native of the place, 'Abd al-Raḥīm b. Ṣāliḥ al-Bākuwī, who wrote in 806/1402, shortly after the campaigns of Tīmūr in this quarter. The town was built of stone, actually on rocks, close to the sea, which at the time of writing had carried away part of the walls and reached the vicinity of the principal mosque. The air was good, but there was shortage of water. Since in consequence the district was infertile, provisions had to be brought from Shīrwān and Mūkān, though there were gardens situated at a distance from the town, producing figs, grapes and pomegranates, to which the inhabitants went in summer. There were two well-built fortresses in the town, of which the larger, on the seaward side, had resisted the attacks of the Tatars, although the other, which was very high, had been partially destroyed during the sieges. Day and night, in winter, high winds blew, sometimes so strongly as to sweep men and animals into the sea. At Bākū there were petroleum wells from which daily more than 200 mule-loads were drawn. A by-product in the form of a hard yellow substance was used as fuel in private houses and baths. At a *farsakh* from the town was a perennial source of fire, said to be a sulphur-mine, near which was a village inhabited by Christians, who made and sold lime. There were also salt-mines, the produce of which was exported to other countries. Nearby

was an island to which people went to hunt sharks. The skins when suitably prepared were filled with petroleum, after which they were loaded on ships to be taken to the different countries. There was also a considerable trade in silk. In some years a great fire was seen emerging from the sea, visible for a day's journey. The inhabitants were Sunnī Muslims.

Politically, Bākū at most times appears to have been subject to the Shīrwān Shāhs. The last dynasty of Shīrwān Shāhs came to an end only in 957/1550, when the Ṣafawid Shāh Ṭahmāsp occupied Shīrwān. After vicissitudes in the course of which it belonged for a short time (1583-1606) to the Ottoman Turks, Bākū finally became a Russian possession in 1806.

Bibliography: V. Minorsky, *Abū Dulaf Miṣ'ar b. al-Muhalhil's Travels in Iran* (containing the Arabic text and translation of his *Second Risāla*), Cairo 1955, 35, cf. 72; al-Bākuwī, *Talkhīṣ al-Āṭhār wa-'Adjā'ib al-Malīk al-Kahhār*, transl. De Guignes, *Notices et extraits*, ii, 509-510; Le Strange, 180-1. (D. M. DUNLOP)

Bākū under Russian domination, was at first very slow to develop. In 1807 the town had only 5,000 inhabitants, grouped in the old citadel.

The naphtha deposits, the exploitation of which was a monopoly of the former masters of Bākū, became Crown property and the first drilling took place in 1842 on the Apsheron peninsula. In 1872 exploitation became free and the deposits were sold by auction.

This period marks the beginning of the town's rapid growth. This development was favoured by the building in 1877-78 of the pipe-line connecting Bākū with the oil fields of the Apsheron peninsula. In 1883 the town was connected by railway with Transcaucasia and the interior of Russia. Finally in 1907 the pipe-line was completed linking Bākū with Batum on the Black Sea. In 1859 Bākū had still only 13,000 inhabitants, but in 1879 the "oil rush" brought the number up to 112,000. On the eve of the Revolution, Bākū, which provided 95% of all Russia's oil, had already a population of 300,000.

During the Revolution, Bākū achieved the status of capital of independent Āḡharbaydjan (31 July 1918 to 28 April 1920). Taken by the Red Army on 28 April 1920, it was henceforth the capital of the Āḡharbaydjan Soviet Socialist Republic. Under the Soviet régime, the town continued to grow. In 1939 it was the fifth town of the Soviet Union with 809,300 inhabitants (about a third of whom were Russian and a third Armenians). It is now a great modern industrial city, centre of the oil industry. Bākū is also an important University centre, the seat of the State University and of the Āḡharbaydjan Academy of Sciences. (A. BENNINGSEN)

BA'KŪBA, more correctly (but not now currently) Bā'kŪbā, from the Aramaic Bāya'kūbā, or Jacob's House, a town situated 40 miles N.E. of Baghdād (40° 37' E, 33° 45' N), on the site of a very ancient pre-Islamic settlement, was in Caliphate times described as on the west bank of the Nahrawān-Diyālā (*q.v.*) main canal. It formed an important station on the Baghdād-Khurasān trunk road, and served as chief town of the Upper Nahrawān district. Under 'Abbāsīd rule the place was highly prosperous, its date and fruit gardens famous, and the surrounding country fertile and populous, with scores of villages.

Modern Ba'kūba is an 'Irākī provincial town with an Arab mixed Sunnī and Shī'ī population of some